

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. 2, No. 19.]

CITY OF NAUVOO, ILL. AUG. 2, 1841.

[Whole No. 31]

TIMES AND SEASONS.

CITY OF NAUVOO.

MONDAY, AUG. 2, 1841.

THE TWELVE.

All of the quorum of the Twelve who were expected here this season, with the exception of Elder Woodruff, have arrived.

We have listened to the accounts which they give of their success and the prosperity of the work of the Lord in Great Britain, with great pleasure. They certainly have been the instruments, in the hands of God, of accomplishing much, and must have the satisfaction of knowing that they have done their duty.

Perhaps no men ever undertook such an important mission under such peculiarly distressing, forbidding, and unpropitious circumstances.

Most of them when they left this place, nearly two years ago, were worn down with sickness and disease, or were taken sick on the road. Several of their families were also afflicted and needed their aid and support. But knowing that they had been called by the God of Heaven to preach the gospel to other nations, they conferred not with flesh and blood; but obedient to the heavenly mandate, without purse or scrip, commenced a journey of five thousand miles, entirely dependant on the providence of that God who had called them to such a holy calling.

While journeying to the sea board, they were brought into many trying circumstances; after a short recovery from severe sickness, they would be taken with a relapse, and have to stop among strangers, without money and without friends. Their lives were several times despaired of, and they have taken each other by the hand, expecting it would be the last time they should behold one another in the flesh. However, notwithstanding their afflictions and trials, the Lord always interposed in their behalf and did not suffer them to sink in the arms of death. Some way or other was made for their escape—friends rose up when they most needed them and relieved their necessities; and thus they were enabled to pursue their journey and rejoice in the Holy one of Israel.

They, truly, "went forth weeping, bearing precious seed," but have "returned with rejoicing, bearing their sheaves with them," and thousands, upon the shores of Britain, have to rejoice, that they ever visited their land, and

proclaimed the sound of the everlasting gospel, which is taking such a wide spread through that Empire; and causing the wisdom of the wise to perish and the understanding of the prudent to be hid, but the meek to increase their joy in the Lord, &c. &c.

It is true, they met with considerable opposition from the learned priests, who, like their pious brethren in this land, loved to retail wicked and slanderous reports, and would endeavor, behind their backs, to ridicule their religion, but durst not stand the brunt of honorable investigation. But their efforts to stop the progress of truth were unavailing, the people got their ears and their hearts open, and were determined to hear and understand for themselves, and being convinced of the truth of these things, regardless of the scorn of sinners and the anathemas of the self righteous, they boldly avowed their attachment to the doctrines of the gospel.

Under the instrumentality of the Twelve and their fellow laborers, large and flourishing churches have been built up in various parts of Eng'and, Scotland, Ireland, and the Isle of Man; and when they left, the work was progressing with rapid strides.

We cannot too strongly urge upon the Elders of Israel, to imitate the example which these servants of God have set them, and, whenever they shall be called to proclaim the gospel to the enlightened European, or the dark and benighted African, they will manifest the same zeal and laudable enterprise, trusting in the arm of the Lord for assistance and support, and, undoubtedly, the same blessings will crown their labors and their toil.

We are aware that it is something contrary to the feelings of most men, to undertake such a journey without purse or scrip, entirely dependant on the arm of Jehovah. However it has been done, and those that have gone forth trusting in the name of the Lord, have found his promise true, and have not been suffered to lack any good thing. Let not the faithful laborers be discouraged, but let them gird up their loins, and ever be prepared to move in the direction their Heavenly Father would have them go, and labor with all their might, for a great work remains to be accomplished, and the laborers are but few. If the Lord's people be a willing people in the day of his power, then every obstacle can be overcome, every difficulty can be surmounted, and the work will roll forth

with power and great glory. Israel shall be hunted up from the rocks and corners where they have been hid from the gaze of the world, many shall run to and fro and knowledge shall be increased."

From the Gospel Reflector.
ON PRIESTHOOD.

BY ELDER ERASTUS SNOW.

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people, and ye shall be unto me a kingdom of priests, and a holy nation."—Exodus, xix, 5-6.

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood."—Peter.

In all ages from Adam to the latest generation, when God acknowledged a people to be his, there has been a priesthood among them or a delegation of authority by which all the ordinances of God's house were administered. There are in the book of Doctrine and Covenants, recent revelations on Priesthood, which say, there are in the church two Priesthoods, viz: the Melchizedek, and the Aaronic, including the Levitical Priesthood. Before the days of Melchizedek the church called the former the holy priesthood after the order of the Son of God; but Melchizedek being a mighty man, and a great high priest, they from, and after his day called it the Melchizedek priesthood, to avoid the too frequent repetition of the name of the Supreme Being. The latter was called the Aaronic priesthood, because it was conferred upon Aaron, and his sons throughout all their generations, to be a perpetual covenant of priesthood. (See Exodus, xl. 15 and xxix 9; Num. xxv. 13.) It is called the lesser priesthood because it is an appendage to the greater: for all lesser authorities, and offices in the church in all ages, are appendages to the Melchizedek priesthood; but there are two divisions or grand heads. The office of an elder comes under the Melchizedek; that of a teacher, and deacon under the Aaronic, or lesser priesthood. Paul in his epis-

tle to the Hebrews says much concerning these two priesthoods, and of the superior excellence of the Melchizedek over the Levitical order.

This Melchizedek flourished in the days of Abraham, about two thousand years before Christ. Moses tells us—Gen. xiv. 18, that he blessed Abraham, and he was priest of the Most High God, and king of Salem, which was the original name of Jerusalem. Many eminent writers are of the opinion that he was the founder of that city, and that it subsequently fell into the hands of the Jebusites, from whom it received the prefix *Jeru*: and *Jerusalem* was governed by Adonizedec the Amorite, at the time of its capture by Joshua, about fourteen hundred and fifty years before Christ. (See Josh. x. 1.)

This priesthood did not originate with Melchizedek; neither was it confined to him, as many suppose; but was conferred on many, both before, and after him: and it is as ancient as the Son of God himself, who was with the Father from the beginning: for it is said of him—Ps. cx. 4, "Thou art a priest forever after the order of Melchizedek."

When we speak of an order of priesthood we convey an idea of a succession of priests and various smaller offices in the priesthood; as when Paul speaks of the order of Melchizedek, and the order of Aaron.—Heb. vii. 11. As there were many who had the priesthood after the order of Aaron, would it not be nonsense to talk about the order of Melchizedek if he was the only man who ever had the priesthood? As Moses' account of his ancestors was very brief, he necessarily said but little about the church, or order of priesthood, which existed before his day; but the hints he has given are sufficient to show us there was such an order existing from the beginning. Alma in the Book of Mormon, page 263, 3rd edition, is very plain on this subject. He shows that there were many, both before, and after Melchizedek; but none were greater, and he was king in the land of Salem, and when his people had corrupted themselves before the Lord, he exercised mighty faith, took upon himself the high priesthood and preached repentance unto his people, and they did repent and he established peace in the land. Therefore, he was called the Prince of peace. He moreover shows that this priesthood, being the priesthood

of the Son of God, is an everlasting, and an unchangeable one without beginning or end.

Some ignorant translator, or heedless transcriber has made Paul say, Heb. vii. 3, that Melchizedek was without beginning or end; without father, mother, or descent; but again in the 6th verse he makes it appear that he had a descent.—By reading the chapter it will be seen that Paul spake not of the person of Melchizedek as being without father, or mother; but of his priesthood in contradistinction to the priesthood of Aaron, which was entailed upon his posterity, and descended from father to son. But the decree of Jehovah, concerning those who receive and magnify the office of the holy priesthood, is that they shall hold it, not only in time, but in eternity. Therefore, with them the priesthood has no end. (See Rev. v. 10; xx. 6; xxii. 5.)

I am aware that it is believed by many theologians that no priesthood acknowledged of God, existed among men previous to the covenant of priesthood established with Aaron. As objections to this theory, I shall urge the following: first, Paul says, Heb. viii. 3, "For every high priest is ordained to offer gifts and sacrifices." Again, xi. 4, he says, Abel offered an acceptable offering unto God, but Cain's sacrifice was not acceptable because he did not offer it in faith; also, Enoch the seventh from Adam walked with God three hundred years, and then by faith was translated to heaven. (See Gen. v. 22; Heb. xi. 5.) Noah also, it is said, offered sacrifices unto God immediately after coming out of the ark. (See Gen. viii. 20.) Also Abraham, Isaac, Jacob, and many others, after the flood offered acceptable sacrifices to God. All these, it is said, offered their sacrifices in faith, and how I ask did they offer them by faith? Answer; even Abel's lamb, and all their offerings were but types of the Lamb of God, who should be offered in due time without spot to God as the great sacrifice for the sins of the world, and they, as they offered their sacrifices, looked forward by faith to him, expecting to receive redemption and remission of sins through his blood: for Christ said, "Abraham truly saw my day and when he saw it he was glad." Moreover it is said, Gal. iii. 8, that the Gospel was preached unto Abraham.

Now, if we had a full history of Adam

and his sons, we should learn that God made known the plan of salvation to him, and conferred on him the priesthood, and he upon his sons Abel, Cain and Seth; and that it was continued with the seed of Seth till Enoch, and from Enoch to Noah and his son Shem, and among the seed of Shem to Abraham, and down to Jethro, priest in the land of Midian.

Midian was the son of Abraham, by his second wife Keturah. He and his posterity peopled the land, which was called after his name, and Jethro being the fifth in regular descent from Midian, lived in the days of Moses, and was priest of the Most High God, when Moses was a young man, forty years before God called him to lead Israel from Egypt.—(See Exodus iii. 1.) Moses married Jethro's daughter, and lived with him about forty years, and then God sent him to lead Israel out of Egypt: and we are told in the eighteenth chapter of Exodus that after Moses had brought Israel into the wilderness Jethro came to them, and praised God among them, and offered sacrifices and set in order all the officers in Israel, and gave Moses commandments how to proceed: and all this was long before Aaron and his sons were consecrated to the priest's office. A priest of On is also spoken of.

Second, I shall urge from the foregoing, if Jethro, Melchizedek, and others, had the priesthood before Aaron, and if, as Paul says, high-priests were ordained to offer sacrifices, the argument is conclusive that those holy men, from Adam down to Jethro, had the priesthood. It should not be forgotten also, that the text at the head of this article, in which God proposed to make Israel a kingdom of priests, was spoken by Moses long previous to the covenant of priesthood established with Aaron, from which it will appear that the office of the priesthood was well understood by them.

Third, I shall urge what every one who is acquainted with heathen mythology knows, that from a short time after the flood the heathens had their priests, and sacred orders to officiate in their worship. If it is asked how such customs were established among them? I answer: when about 150 years after the flood, the wicked part of the posterity of Noah built the tower of Babel the Lord confounded their language and scattered them in companies throughout all parts of the

earth; as, we are told Gen. xi. 9; and different nations sprang up in idolatry, speaking different dialects, and as they had a partial knowledge of the true worship of God, which was had among the posterity of Shem in their native land; they, in their idolatrous condition counterfeited the true priesthood, and the religion of heaven.

Now as it is known that such a worship and priesthood did exist among the heathens in those early ages before Aaron, and as there can be no counterfeit without true coin, it follows of course that a holy priesthood existed among the children of God, which the heathens patterned after; for it cannot be said, with propriety, that the great Jehovah in establishing a priesthood among the children of Israel, patterned after the heathen world.

Fourth, it does not even appear from the scriptures that the order of priesthood established with the tribe of Levi, of which Aaron was chief, was at that time instituted. But it appears that they were inducted into an office that previously existed, which was well understood in Israel. The Lord said unto Moses, Exodus, xxviii. 1, "And take thou unto thee Aaron thy brother, and his sons with him from among the children of Israel that they may minister unto me in the *priest's office*."—Again Ex. xxx. 30, "And thou shalt anoint Aaron and his sons, and consecrate them that they may minister unto me in the *priest's office*." Chap. xxix. 9, "And the *priest's office* shall be their's for a perpetual statute." Chap. xl. 15, "For their anointing shall surely be an everlasting priesthood throughout their generations." Much is said also in other passages concerning all the rest of the tribe of Levi officiating under the direction of Aaron and his sons in offices of less denominations; but nothing is said signifying that the priesthood was a new institution. An order of priests inferior to Moses, is also mentioned, Ex. xix. 24, before the above was spoken. I therefore infer from the scriptures as well as from recent revelations that Aaron and his sons were chosen to preside over the *lesser* priesthood, and to hold the keys of the same, which office was declared hereditary in his family by a perpetual statute. Whereas before Aaron, the right of presiding belonged to the first born in all the families of the chosen seed;

hence called the birthright, from which arose patriarchal governments. But we are told that God chose the tribe of Levi to officiate in the place of the first born of all the families of Israel.—Num. iii. 12, Paul says, Heb. vii. 11, "Under the Levitical priesthood the people received the law," that is the old ceremonial law of carnal commandments, as he calls it, given by Moses. Now if they received the law under that priesthood, the priesthood must have existed before the law, and was not instituted as some suppose, for the express purpose of executing those rites and ceremonies. But it must be remembered that the holy priesthood after the order of the Son of God was not confirmed upon the tribe of Levi. We are told in a revelation in the Book of Doctrine and Covenants, that Moses held that priesthood; and that he received it under the hand of his father-in-law Jethro, priest of Midian; and it is evident from the scriptures that Moses had some priesthood greater than the Levitical order; and if Jethro had not the holy priesthood, how could he have authority over Moses, and all other officers in Israel to regulate all matters, as is stated in the eighteenth chapter of Exodus?

The priesthood after the order of Melchizedek holds a right to officiate in all the offices, and ordinances of God's house, from the highest to the lowest in all ages; and we learn from Heb. iv. 2, that the gospel was preached to the children of Israel in the wilderness; and also from 1 Cor. x. 2, that they were baptized unto Moses in the sea, that is they were baptized unto Moses the same as the Jews were baptized unto John, he preaching baptism and baptizing them. We are also told in Heb. xi. from the 24 to the 28 verse inclusive, that when Moses was a young man in Egypt before he fled to Midian, he refused to be called the son of Pharaoh's daughter, choosing rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproaches of Christ greater riches than all the treasures of Egypt; wherefore Moses must have believed in Christ who was to come; and that belief was public, and he was reproached for Christ's sake; therefore, he esteemed the reproaches of Christ greater riches than all the treasures of Egypt;—hence I infer that Moses after he fled from Egypt to escape his persecu-

torah, was ordained by Jethro to the holy priesthood, and subsequently preached the Gospel to his people Israel, and taught them faith in Christ who should come, and baptized those who believed; but if Moses had no priesthood, how could he consecrate other priests? But notwithstanding he preached the Gospel to them, and offered them the blessings of the Holy priesthood, and God proposed to make them a kingdom of priests; yet they afterwards in the wilderness hardened their hearts in unbelief, and rebelled against Moses and the holy priesthood, and provoked the Lord to anger until he swore in his wrath they should not enter into his rest; and we are told, Gal. iii. 19, the law was added, because of their transgressions, to continue with them until Christ should come: and again, in Heb. ix. 10, this law consisted "only in meats, drinks, and divers washings, and carnal ordinances imposed on them until the time of reformation." Thus it was, they rendered themselves unworthy of the blessings of the Gospel and the Melchizedek priesthood, and God took Moses out of their midst, and the holy priesthood from among them, and the lesser priesthood continued with the tribe of Levi to officiate under the law until John the Baptist. He being the only son of Zachariah the priest, was the legal heir to the Aaronic priesthood; but Christ being a priest for ever after the order of Melchizedek, reinstated the holy priesthood again in his church. It is probable however, that between Moses and Christ, God conferred the holy priesthood on different individuals who were not of the tribe of Levi: for instance, Samuel the Ephraimite, Samson and his father Manoah of the tribe of Dan, Elijah the Tishbite, Elisha, Isaiah, and many others.

[To be continued.]

COMMUNICATIONS.

Newark, July, 1841.

BRO. SAUNDERS & THORNTON.

In order that I may act in concert with my brethren in the ministry, and being often times stimulated to duty and greater exertion in the cause of righteousness by reading the communications of the traveling elders, I have thought that it might be interesting to some, to hear of the prosperity of Zion in the region of

country where I have traveled for a few months past.

I left this place on the 22nd of Dec. last, for the express purpose of proclaiming the gospel of salvation as is revealed in these days for the benefit of both the living and the dead, that God's justice might be exhibited, and all flesh see the salvation of the Lord, and rejoice in experiencing all its blessings. About the 16th of January, I got in company with Elder J. E. Page in the village of Hagerstown, Preble county, Ohio: from thence we visited many of the towns and villages of Ohio and Indiana, warning them of the things that are coming on the earth according to ancient and modern prophecies, which must come to pass. Among the number I would name Dayton, Springfield, York, Milton, Lewisburg, Richmond, Washington, Centerville, Hagerstown, Williamsburg, and seemingly to considerable benefit, for prejudice gave way on every side, and hundreds acknowledged Mormonism to be the only truth if the bible was true; so, that those who formerly were enemies, because of reports, are now friends and advocates, because as they do truly say, "Mormonism is a smash all." There are many warm hearted friends in Dayton, especially among the sceptical part of community, among the many I would mention Dr. Knizely, Mr. Richard Green and others who shewed their independence, in distributing and selling Books of Mormon, in defiance of all the religious opposition of bigots who every where show their deformed head. Springfield also, contains some distinguished characters who nobly stood forth in my defence when the religious part of community, backed by the Rev. Dr. Crawl would have put an external application of tar and feathers upon my skin in order to reform my mind from the delusion that I have been endeavoring to propagate.

"How strange a thought, that stripes would change the mind,
Correct the judgment and reform mankind."

But in the midst of the rage of fanatics, a few avowed their faith in the gospel, and have been brought into the kingdom, by baptism for the remission of their sins. From the latter place I went to Richmond Indiana, where Elder Page had labored for a few weeks alone, and baptized two. I baptized three while in company with him, and after his departure I baptized and organized with the assistance of Elder

Tate, a branch of 20 members, three miles south of Richmond, who are strong in the faith of the gospel; they were formerly Campbellites or Reformers but by the preaching of the fullness of the gospel, they became convinced that Alexander Campbell's reformation was only in part, and never could effect the gathering of Israel, nor bring in the millennium glory as declared by the prophets, so they boldly, in the face of both their former teacher and the world, espoused the cause of truth while their deluded teachers still continue to cry false prophet, delusion, delusion; but all their endeavors to stop the progress of truth has as yet turned to its advantage. Many more are convinced of the truth, and the call from the different neighborhoods and villages are sufficient to keep 3 or 4 elders in constant labor; and undoubtedly scores might be brought into the kingdom, as their are a number of respectable gentlemen and ladies who are standing upon the very verge of the kingdom, looking at the works of God and see a beauty in it, but worldly honor and their good name, have as yet hindered; yet there are others who are standing in the hopes of some elder to return from this place to baptize them.—Elders traveling east would do well to call upon them and encourage and strengthen them.

"The priests do rage and the people imagine vain things," but God's work is onward, so let it be. Amen.

Yours in the bonds of the Gospel.

JOHN CAIRNS.

[For the Times and Seasons.]

HOPE.

"Eternal hope! when yonder spheres sublime
Peal'd their first notes to sound the march of
time,

Thy joyous youth began—but not to fade,—
When all the sister planets have decayed;
When wrapt in fire, the realms of ether glow.
And Heaven's fast thunder shakes the world be-
low;

Thou, undismayed, shall o'er the ruins smile,
And light thy torch at nature's funeral pile."

CAMPBELL.

Of all the sensations that pervade the human breast—which stimulate to virtue and excite to action the various classes of mankind, there is none that can justly be considered paramount to this exalted subject, to which the pen of Campbell has done such ample justice; and in his closing paragraph quoted above, there is displayed a reach of thought that remains yet to be exceeded. A metaphor as brief and yet so perfect, I have seldom, if ever, seen.

"Thy joyous youth began—but not to fade,"

Happy has it been for man, that such is the case; were it not for that inherent principle, which God in his goodness has implanted in the heart of man, this life, with all its attendant train of ills, would be insupportable indeed.—But in possession of this ethereal stimulus, we are enabled to press forward, regardless of all the cares and ills of this perplexing world, and unmindful of the present, fix our eye with bright anticipation, upon a far more glorious future, yet in reserve for him "who hopeth all things." None are exempt from its supreme but salutary sway. From the humble suppliant who begs a pittance at our door, to the august emperor who proudly mounts a throne, with his foot upon the necks of Princes, and holding in his right hand the sceptre of arbitrary power, demonstrates to the world, that his supreme command fixes irrevocably the fate of nations. But what that Monarch there with naught, but present power to gratify his swelling soul—with no hope that he should ever advance one jot or tittle, but remain, though great and permanently so, in an entirely quiescent state, neither loved nor feared by Emperors abroad, nor menials at home; but find his commands indifferently obeyed, merely as a thing which came by course—no hope of change, nor cause for conquest; would not his mind clog and be disgusted with so monotonous a scene? Well might it be said that happiness consists in anticipation. Tell what stimulates yon haggard youth to bend by night and day over that huge and musty pile of ancient volumes, thus wasting his health and all his manly strength by unwearied application, until his sallow cheek and sunken eye, and brow of palid marble, attests consumption's fast approach? Ah! the fond hope of becoming signalized as the most profound historian of his age, of securing to himself an imperishable name, of transmitting to ages yet to come volumes of learned lore, the products of his pen, that shall impart to those of the deepest and most extensive research, something new. What impels that bold and intrepid warrior officer thus to dare the horrid front of war, and fly from rank to rank among his men, a target for the opposing foe, regardless of the glancing blade and whizzing ball, that like lightning pass on every side? Alas! the fond hope of accumulating victories, speeds him on to carnage and to death! But the fearless, determined patriot, who shrinks because of cold, hunger and fatigue; and from the instant that his country calls, is never absent from battle; but rather than feel an oppressing despot's power should triumph, will pour his heart's best blood out upon the altar of liberty, a sacrifice of a noble soul, stung by his country's wrongs, driven by injustice, to madness and the grave. By what strange impetus is he impelled? Is it aught but Hope alone?—Hope that he may one day be freed from dire oppression, nor longer be subject to the back and will of a ruthless and reckless despot. Ah! these are superior spirits, upon whom the world must ever look with wonder and admiration! Yet how many have gone down to the shades of eternity, and left their country bleeding in the chains of anarchy? Such was Cinchatus, was Tell, was Bruce, was Washington. Departed spirits of the mighty dead!

Friends of the world! Restore your swords to
the man, and at once to the temporary add

Fight in his sacred cause, and lead the van!

And make his arm puissant as your own!
Oh! once again to freedom's cause return,
The patriot *Tell*—the Bruce of *Bannock Burn*,
Yes, there are hearts, prophetic hope may trust,
That slumber yet in uncreated dust,
Ordained to fire the adoring sons of earth,
With every charm of wisdom and of worth."

But to give our last and most important instance. An aged christian whose narrow span of life is almost run, who has lived in obscurity, scorned by the world, condemned by all mankind, and now his brightest prospect is to drop into his grave unnoticed and unknown. It may be perchance,

"High hopes danced through his youthful breast
And clothed the spring of life with flowers"
But those flowers have long since faded and withered;

He hath seen "friend after friend depart,
Who hath not lost a friend?"

But over his eyes, too, the shades of death are now about to close—and then succeeds the dreamless night of the tomb. While he muses upon the past, the present, and the future, wrapt in silent meditation, he already seems to feel the King of terror's icy hand, laid softly on his brow—to hear the rumbling clouds strike harshly on his coffin, and with a hollow voice exclaim, "Dust thou art and to dust shalt thou return." The chilled blood recedes to his heart, and he is ready to cry out, "Ah, me! nor hope nor life remains!" But hark—a still small voice whispers in his ear, "Hope, springs eternal in the human breast."

"Hope looks beyond the bounds of time,
When that we now deplore
Shall rise in full immortal prime,—
And bloom to fade no more."
What though no dazling hope aspires
To be a second *Washington*—

Yet ye may rise a monument above the stars,
Unfading hope! when life's last embers burn,
When soul to soul and dust to dust return,
Heaven to thy charge resigns the awful hour!
O! then thy kingdom comes! immortal power!
What, though each earth-born spark of rapture
Fly,

The quivering lip, pale cheek and closing eye!
The strife is o'er—the pangs of nature close,
Then life's last rapture triumphs o'er her woes.
Bright to the soul thy seaph hands convey
The morning dream of life's eternal day
Hark! as the spirit eyes, with eagle gaze,
The noon of Heaven undazzled by the blaze,
On heavenly winds that waft her to the sky,
Float the sweet tones of star-born melody;
Then, then, the triumph and the trance begins,
And all the Phoenix spirit burns within!"

MARTHA JANE.

POETRY.

[For the Times and Seasons.]

THE TEMPLE OF GOD.

BY MISS ELIZA R. SNOW.

"Behold! I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant whom

ye delight in! behold, he shall come, saith the Lord of Hosts. But who may abide the day of His coming! and who shall stand when he appeareth! for he is like a refiner's fire, and like fuller's soap! And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord, an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." Malachi iii. 1, 2, 3, 4.

Lo, the Savior is coming, the prophets declare—
The times are fulfilling; O Zion, prepare!
The Savior is coming: but where shall he come?
Will he find in the palace of princes, a home?
No! O no, in his temple he'll surely attend;
But O where, is the "temple," where Christ shall descend?

Since the ancient apostles and christians are dead
The heavens have been seal'd—they are brass
O'er the head
Of a world of professors, presuming to claim
A belief in the gospel of Jesus' blest name;
Who profess to believe it, yet boldly deny
Its most prominent feature, the gifts from on high,

And deny that the word of the Lord should come forth,
As it anciently did, to the saints upon earth:
Then, to whom shall Jehovah his purpose declare?

And by whom shall the people be taught to prepare
For the coming of Jesus—a "temple" to build,
That the ancient predictions may all be fulfill'd?

When a Moses of old, was appointed to rear
A place, where the glory of God should appear;
He receiv'd from the hand of the high King of Kings,

A true model—a pattern of heavenly things.
The eternal Jehovah will not condescend,
His pure wisdom, with human inventions to blend;

And a temple—a house, to the name of the Lord,
Must be built, by commandment, and form'd
Of his word,

Or he will not accept it; nor angels come down
In the light of His presence, the service to crown,
O! then who, upon earth, uninstructed, will dare

Build a house to the Lord? But the scriptures declare
That Messiah is coming—the time's drawing
Nigh!

Hark! a scheme is divulg'd—'twas concerted on high;
With divine revelation the saints have been
Bless'd—
Every doubt has subsided—the mind is at rest.

The great God, has establish'd, in mercy and grace
The "strange work," that precedes the con-
cluding of days—

The pure gospel of Jesus again is restor'd;
By its power, thro' the prophet, the word of the

Lord
 Is again coming forth: and intelligence rolls
 From the upper eternity, cheering our souls.
 "Build a house to my name," the Eternal has
 said
 To a people, by truth's holy principles led:
 "Build a house to my name, where my saints
 may be blest;
 Where my glory and power shall in majesty rest.
 When its splendor will gladden the heavenly
 choir,
 And high Gabriel's own hand shall awaken the
 lyre.

Oh, ye saints, be admonish'd by Time's rolling
 car;
 It is rapidly onward! Haste, ye from a far!
 Come, and bring in your treasures—your wealth
 from abroad:
 Come, and build up the city and Temple of
 God:
 A stupendous foundation already is laid,
 And the work is progressing—withhold not
 your aid.
 When you gather to Zion, come, not "looking
 back"—
 Let your hearts not be faint—let your hands
 not be slack,
 For great honor, and glory, and grace, and re-
 nown,
 Shall appear on their heads, whom the Savior
 will crown;
 And the Savior is coming, the prophets declare,
 The times are fulfilling—to Zion repair:
 Let us "watch and be sober"—the period is
 near!
 When the Lord in his temple, will surely ap-
 pear.

EXTRACT FROM THE JOURNAL OF HEBER C. KIMBALL.

"I cannot refrain from relating a cir-
 cumstance which took place, while Brother
 Fielding and myself were passing
 through the village of Chatsburn, having
 been observed drawing nigh to the town,
 the news ran from house to house, and
 immediately on our arrival, the noise of
 their looms was hushed, the people flock-
 ed to the doors to welcome us, and see us
 pass. The youth of the place ran to meet
 us, and took hold of our mantles, and then
 of each others hands, several having hold
 of hands, went before us singing the songs
 of Zion, while their parents gazed upon
 the scene with delight, and poured out
 their blessings upon our heads, and prais-
 ed the God of heaven, for sending us to
 unfold the principles of truth, the plan of
 salvation to them. Such a scene, and
 such gratitude, I never witnessed before,
 surely, my heart exclaimed, "Out of the
 mouths of babes and sucklings, thou hast
 perfected praise." What could have
 been more pleasing and delightful than
 such a manifestation of gratitude to Al-

mighty God, from those whose hearts
 were deemed too hard to be penetrated
 by the gospel, and who had been consid-
 ered the most wicked and hardened peo-
 ple in that region of country?

In comparison to the joy I then expe-
 rienced, the grandeur, pomp and glory of
 the kingdoms of this world shrink into
 insignificance and appeared as dross, and
 all the honor of man, aside from the gos-
 pel, to be vain. The prayer of my heart
 at that time was: O Lord, do thou bless
 this people, save them from sin, and pre-
 pare them for thy celestial kingdom; and
 that thy servant may meet them around
 thy throne. And grant O Lord that I
 may continue to preach the gospel of
 Christ, which shall cause the hearts of
 the poor to rejoice, and the meek to in-
 crease their joy in the Lord—Which shall
 comfort the hearts of the widows, and
 cheer the soul of the orphan; and that I
 may be the instrument in thy hands, O
 Lord, of bringing them to Zion, that they
 may behold thy glory, and be prepared to
 meet the Savior when he shall descend in
 the clouds of heaven.

Having an appointment to preach in
 the village of Wrightington, while on the
 way I stopped at the house of Brother
 Amos Fielding; when I arrived he infor-
 med me that a certain family of the name
 of Moon, had sent a request by him, for
 me to visit them, that they might have
 the privilege of conversing with me on the
 subject of the gospel. Accordingly, Br.
 Fielding and I said them a visit that even-
 ing. We were very kindly received by
 the family, and had considerable conver-
 sation on the subject of my mission to that
 country, and the great work of the last
 days; they listened with attention to my
 statements, but at the same time they ap-
 peared to be prejudiced against us,
 rather than otherwise. We remained in
 conversation until a late hour, and then
 returned. On our way home, Brother
 Fielding observed, that he thought our
 visit had been in vain, as the family seem-
 ed to have considerable prejudice. I an-
 swered, and said, Brother Fielding, be
 not faithless, but believing, we shall yet
 see great effects from this visit, for I know
 there are some of the family that have re-
 ceived the testimony and will shortly
 manifest the same. At this remark he
 appeared surprised.

The next morning, continued my jour-
 ney to Wrightington, and after spending

two or three days in that vicinity, preaching the gospel, I returned by the way of Brother Fielding's with whom I again tarried for the night.

The next morning I commenced my journey, intending to go direct to Preston, but when I got opposite the road leading to Mr. Moon's, I was forcibly pressed upon by the spirit of the Lord, to call and see them again. The impression being so strong, I could not resist, I therefore directed my steps to the house, not knowing what it meant.

On my arrival at the house, I knocked at the door, and Mrs. Moon from within exclaimed: "Come in! come in! you are welcome here! I and the lasses, (meaning her daughters) have just been calling on the Lord, and praying that he would send you this way." She then informed me of her state of mind since I was there before, and said, she at first rejected my testimony, and endeavored to think lightly on the things I had advanced, but on trying to pray, she said "that the heavens seemed to be like brass over her head, and it was like iron under her feet," she did not know what was the matter, "certainly the man has not bewitched me," and upon inquiry she "found it was the same with the lasses." They then began to reflect on the things I had told them, and thinking it possible that I had told them the truth, they resolved to lay the case before the Lord, and beseech him to give them a testimony concerning the things I had testified of. She then observed, that as soon as they did so, light broke in upon their minds, they were convinced that I was a messenger of salvation, and that it was the work of the Lord, and they had resolved to obey the gospel, which they did, and that evening I baptized father and mother and four of their daughters. Shortly after I visited them again and baptized the remainder of the family, consisting of thirteen souls, the youngest of whom was above twenty years of age. They received the gospel as little children, and rejoiced exceedingly in its blessings. The sons were very good musicians, and the daughters excellent singers, and when they united their instruments and their voices in the songs of Zion, the effect was truly transporting. Before I left England, there were about thirty of that family and connexions, baptized, six of whom were ordained to be fellow laborers with us in the vineyard,

and I left them rejoicing in the truths, they had embraced."

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY AUG. 2 1841.

WAR! WAR!! AND RUMORS OF WAR!!!

Never since the rise of this church, have such intense and intense anxiety been manifested in the public mind, particularly on the seaboard. The falsehoods that have been circulated respecting us, being arrayed in the garb of truth, and having been published from the sacred desk by the reverend clergy with all the weight of authority which their long faces are calculated to inspire, and having found their way into the popular newspapers of the day, and circulated to the four winds, render it impossible for us to correct the public mind on the subject.

From the newspapers we have seen—the letters we have received—and the testimony of gentlemen who have just returned from the east, we are assured that rumor, with her thousand tongues, is at work, expectation is on the tiptoe, curiosity is on the stretch, all eyes are turned to the Far West, and all are anxious to hear the last accounts from the seat of war. The subject of the Sub-Treasury and a National Bank, for a while past, to be the prevailing topics of conversation. The minds of thousands are all ready prepared to hear of the sacking of cities—the march and counter-marching of armies—the burning of towns and villages—the flight of citizens—the rising of the Indians—the commotion in Illinois—the distress in Iowa, the consternation and flight of the Missourians, the exploits of mighty chieftains, &c. &c. We don't know, but that, are this, our friend Bennett of the New York Herald has established an express line from this city to New York to give the latest news of the proceedings of the Mormons to his immense number of subscribers, and herald forth to the world the monstrous proceedings of Jo Smith and the Mormons.

There being such a taste for the marvellous, we are almost dispirited to give an account of things in this vicinity as they really are. Truth being so dry a morsel for the corrupt taste of the present generation, it requires an inconsiderable degree of moral courage and resolution to meet the sneers and ridicule consequent on giving correct information in this age.

"On eagle wings immortal scandals fly"

However we hope, there are some honorable exceptions; gentlemen who feel disposed to do us justice and hear both sides of the question. There are some, we hope, who before they would gratify their readers at the expense of truth and yirtue, and all the finer feelings of the human heart, and fan the flame of persecution, would choose to be silent and wait until the excitement be over, and then make up their minds on the issue.

To all such magnanimous individuals we would say, come and pay us a visit; and if our friend of the N. Y. Herald is not dead, to sensibility and honor, let him come too, and we will give them correct information on the subject.

On approaching this place in sailing up the mighty Mississippi, and while ascending the lower rapids on the east bank of the river appears the City of Nauvoo, and at the very first sight; they will be ready to exclaim what a beautiful place for a city. On a nearer approach, they will be constrained to say surely nature has been propitious, what a contrast does this situation present with the dull and monotonous scenes which characterize the great water courses in the west.

On a nearer approach, they would behold scores of houses, like gems decking the beautiful site which, from the gradual rise of the river for nearly a mile back, presents a very beautiful and imposing appearance. Let them then land on our shore, and although we have not yet any splendid Hotels erected, yet we have some houses of entertainment where refreshment and attention can be obtained at reasonable charges. Having rested themselves from the fatigue of the voyage, we would invite them to walk into the city and as they pass along, and consider that within the short space of two years, in the midst of poverty and sickness, have all the improvements been made, they will at once be satisfied that the Mormons are an industrious people. We would then take them to the Nauvoo House where they will find a number of men employed in laying the foundation of that building, which, when finished, will compare with any hotel in the Union.—Having satisfied themselves with the prospect which the site commands of the beautiful Mississippi, we would then conduct them to the Temple block and as they pass along they will observe the preparations that are every way being made for the erection of buildings. The man who two years ago, had to content himself with a log cabin, is now preparing to erect a beautiful frame house, or, the more substantial and durable one of brick or stone.

On visiting the Temple block, their astonish-

ment will increase; there they will see the foundation of a building laid, which is expected to astonish the world, and show how much can be done by a concentration of action.—It could hardly be possible to conceive of a more lovely situation, and commanding prospect. It will be seen for several miles up and down the beautiful windings of the Mississippi—by a large section of Iowa, and by the surrounding country in Illinois. Having spent some time in admiring the beautiful view which is afforded from this point, we would invite them to visit the length and breadth of the city and suburbs. On the beautiful prairie which lies contiguous to the city, where but a few years ago the red man roamed, beautiful farms are opening, and houses in progress of erection—and the cheerful voice of the husbandman while engaged in his laborious but healthy employ—the lowing of herds and the bleating of sheep, give animation to the scene, and give evidence of enterprize and industry.

If they will wait over Sunday, they will then see the saints congregating together from a circuit of six or seven miles, some on horseback—in wagons and in carriages—There they will see native born Americans from every state of the Union, the enterprising Englishman, the hardy Scotchman, the warm hearted son of Erin, the Pennsylvania Dutchman, and the honest Canadian, all joining in harmonious praises to Heaven's holy King—all inspired with the same hopes of immortality, having one faith, one hope, and one baptism.

Yes, gentlemen, if you want to find the abodes of content and true pleasure, come to Nauvoo. If you want to learn our character, and proceedings, mingle in our midst, associate with us, and examine for yourselves, and you will find in our young and rising city many hearts that beat high with sensibility—many generous and noble souls—men susceptible of kindness, and who delight to reciprocate feelings of friendship and esteem.

If you want to retire from the noise of the Bacchanalian's song, the midnight broils, and the scenes of drunkenness which disgrace so many of our cities and villages, come to Nauvoo—No such proceedings are allowed—no such monster as the drunkard walks our streets.

If you want to see the native charms which shine forth in the softer sex, unadorned by the flimsy decorations of pride, and the unnatural aims of your eastern belles, come to Nauvoo.

In short, Nauvoo is all that is included in the signification of the word—beautiful place.

delightful habitation, a place of rest and quiet, and we can, very appropriately, use the language of an eloquent writer and say of it,

"Sure, ne'er sun—
View'd in its wide career a lovelier spot.
For all that life can ask—salubrious—mild—
Its woods and prospects fair!
In one delightful word, to crown the whole,
It is our home!"

As to the noise and confusion which is said to be in our midst—"the clash of arms and din of war" they exist only in the breast of the *Warren Junta*—and the highly respectable correspondent of the *Journal of Commerce*, who have, through malice and the basest of feelings, condescended to palm their statements upon the community, to raise a prejudice against us. Vain are their efforts! Their dark and cruel sets will one day recoil upon their own heads with tenfold vengeance, while truth shall stand erect, and the injured and innocent be approved.

We owe an apology to Brother Alanson Brown, whose name we published several months since as a thief, for not having informed the public before this, that he returned to this place and underwent an examination before the High Council of the church and was honorably acquitted, his accusers not being able to sustain their charges against him.

If some of our country subscribers would bring us in some produce, such as flour, meal, potatoes, butter and cheese, also corn and oats, we would find storage for it all, and feel that we had been richly provided for. It has been so long since we have had any honey, that we are very certain should any be offered us, we should not refuse it, at any rate, if it was clear and nice.

THE WEEKLY PAPER—We are interrogated almost continually—"when are you going to publish the weekly?" We will answer it as well as we can, but must take our own time. About the first of June we left home for Cincinnati, Ohio, to make a purchase of type &c., for the express purpose of printing a weekly paper. We intended to have made the purchase and brought the materials home with us, but on our arrival we found that

we could get them from New York to much the best advantage; we accordingly made a contract for our materials on a credit of six months; we made however, a small payment in advance. In concluding to get New York type, we were unable to publish a specimen number of the *ENSLAVER AND STANDARD* in July, as we first proposed: but having assurances that our type should be hurried on with all possible speed, we had no doubt but it would be here by the 20th ultimo, and in the event we felt assured that we could issue the paper by the first of August: but, we must confess that our disappointment has been greater than that of our patrons, for instead of receiving the type, on the 19th of July, we received the following letter.

Cincinnati, July 8th, 1841.

MR. D. C. SMITH,

Dear Sir:—Various rumors of a serious nature have been afloat here relative to your difficulties, with your neighbors, of the truth of which we have no means of judging. If you read the papers it is unnecessary for us to name them. We have no question of your capability and good intention to fulfil all engagements which you enter into: but if the scenes of Missouri were again acted over; our question is, whether it would then be in your power? We have received to-day the invoice of type, cases, &c., ordered from New York, and the articles will be here in a few days. We told them in our letter that they were for you, and at the same time gave them our favorable opinion of your responsibility; but the New York papers having soon after published some of the articles which are going the rounds, they, (Hagar & Co.) entirely refused to take any part of the risk, but sent the articles to us, giving us the choice either to retain them and dispose of them in the best way we could, or send them to you at our own risk. Now if late circumstances have not made the risk any greater than it was at the time you were here we should say nothing on the subject, although we get nothing for guaranteeing, and our commissions at best are very small. We should say nothing about it, for the reason that we should not con-

elder there would be any risk about it; for, if you remain in peaceable possession of your property there is no doubt on the subject. Under the present circumstances, we do not know precisely what to say, and would like to hear from you on the receipt of this in relation to your future prospects.

Yours, &c.

SHEPARD & STEARNS.

Our reply to the above was mailed immediately, informing them that the first we knew of being at war with our neighbors, it was announced in the New York papers, &c. Thus our enemies with their ten thousand lies may hinder our progress for awhile, but we will eventually outride the storm, and accomplish all we have undertaken, we trust, to the full satisfaction of our friends who have taken such an interest in the paper we propose. As soon as our materials arrive, we shall commence the publication.

[From the Juliet Courier.]

MONMOUTH, June, 1841.

My Dear Sir:—Before this reaches you—I have no doubt you will have heard of the trial of Joseph Smith: familiar y known as the Mormon Prophet. At some misrepresentations have already gone abroad in relation to Judge Douglas's decision and the merits of the question decided by the Judge; permit me to say that the only question decided, though many were debated, was the validity of the executive writ which had once been sent out, I think in Sept. 1840, and a return made on it that Mr. Smith could not be found. The same writ was issued in June 1841. There can really be no great difficulty about this matter—under this state of facts.

The Judge acquitted himself handsomely, and silenced clamors that had been raised against the Defendant. Since the trial I have been at Nauvoo on the Mississippi, in Hancock co. Ill. and have seen the manner in which things are conducted among the Mormons. In the first place I cannot help noticing the plain hospitality of the Prophet Smith, to all strangers visiting the town, aided as he is, in making the stranger comfortable by his excellent wife, a woman of superior ability. The people of the town appear to be honest and industrious, engaged in their usual avocations of building up a town, and making all things around them comfortable. On Sunday I attended one of their meetings, in front of the Temple, now building, and one of the largest buildings in the State.—There could not have been less than 2,500 people present, and as well appearing as any number that could be found in this or any State.—Mr. Smith preached in the morning, and one could have readily learned then the magic by which he has built up this Society, because as

we say in Illinois: "they believe in him," and in his honesty. Dr. Bennett a talented man, preached in the evening—he is the mayor of the city and cannot but be a useful man to them and to his country, as he has learning and great force of character. I wanted to hear Elder Rigdon of whom so much has been said by the talkers and slanderers of this Society. His name is closely identified with Mr. Smith as one of the persecuted, and builders up of the Mormons; a word I am happy to learn is no longer a word of reproach in this free land.

It has been a matter of astonishment to me, after seeing the prophet, as he is called, Elder Rigdon and many other gentlemanly men, any one may see at Nauvoo, who will visit there, why it is that so many professing christianity, and so many professing to revere the sacred principles of our constitution, which give free religious toleration to all, have slandered, and persecuted this sect of Christians! There can be no danger in the United States from any denomination. If they are in an error, (and who is to decide that) let freedom of opinion combat it, and nothing is to be apprehended from such error. I know the time when the Methodists were said to be a deluded ignorant set." What sect now equal them in the U. States? For the honor of our State I hope no such degrading brutish persecutions, will be got up in Illinois as was in Missouri, against the Mormons.

You would admire the manner in which the town of Nauvoo is situated, and laid out. It covers over 1800 acres and laid off into lots. The Temple is building on the hill nearly a mile from the river in front. The river running here in a half circle. I am told that it numbers now over 5,000 persons and they are fast arriving from Europe and different parts of the United States.

So much for the present, when I see you I will give you further particulars of Nauvoo, and this part of our State which is certainly beautiful.

CONFERENCE.

We are requested to say that a conference will be held at Springdale, Hamilton county Ohio, at the house of Daniel Burch, to commence on the first Saturday of September next. Elders passing are requested to attend.

CONFERENCE MINUTES

Extract from the Minutes of the High Council of Zarahemla, Iowa Territory, June 7th, 1841.

High Council convened.

Elder Calvin Beebe's case for breaking covenant and keeping a tippling shop was taken up.

Council unanimously resolved, that for breaking covenant and keeping a tippling shop, Calvin Beebe be no longer considered a member of the Church of Jesus Christ of Latter Day Saints, and that President John Smith be authorized to demand, and receive his elder's license.

Resolved, That the editor of the Times and Seasons, printed at Nauvoo, be requested to publish the above, and that the High Council of Zarahemla disfellowship all persons in this church, who now do, or may hereafter keep a tippling shop, or shops.

JOHN PATTEN, Clerk, pro tem.
The Branch of the Church of Jesus Christ of Latter Day Saints in the city of New York, having convened at the usual place of meeting on the 15th day of April 1841, agreeably to previous appointment, for the purpose of being more perfectly organized as a branch, and for other purposes, **Elder George W. Harris** of Nauvoo being chairman and **L. R. Foster** secretary; unanimously made choice of **Lat B. Foster** to be the president of the branch; **Addison Everett** and **George Holmes** to be councillors of the president; **John M. Bernhisel** to be the bishop, and **Richard Burdge** and **William Acker** to be councillors of the bishop.

These six having been thus chosen, were ordained and set apart to these several offices under the direction of **Elder Harris**, he having been specially appointed and authorized by **President Hyrum Smith**, at the Philadelphia conference to organize more perfectly, the branch in New York.

After remarks by the chairman upon the duties of those who had been ordained and set apart as above stated, the revelation of January 19th, 1841, was read, which relates to the building of the temple at Nauvoo, and the "Nauvoo House," &c., after which, consecrations to aid in building the temple were received.

Geo. W. HARRIS, Chairman.

L. R. Foster, Secretary.

From the Age in New York.

A TALE FOUNDED ON FACT.

It was a dark and rainy night in the gloomy month of November, the clock had struck the dreary hour of midnight, the citizen had retired to his rest, and naught was heard save the solitary cry and heavy step of the watchman, as he paced his way around his accustomed beat: when **Doctor D**— was aroused from his slumbers, by a loud and continued knock at his door. Upon enquiring the cause, he was requested to hasten with all possible speed to a distant part of the city, to render professional aid. The doctor, always

remarkable for his kind attendance on the poor or distressed, needed not a repetition of the request; but immediately prepared to obey the summons, worn and bleary.

After following his guide through several streets, they arrived at a more thinly settled part. Proceeding with much difficulty on account of the mire, they came to a neat, one-story weather-boarded house, which the guide indicated to be the place where his services were required, by scraping off the mud which had clogged his feet, at a kind of scraper attached to the porch the door being opened, they entered a small, though neat and pleasant room, better furnished than is generally the case with houses in the suburbs of our larger towns, and much better than the doctor could have expected from the appearance of the few straggling tenements situated at intervening distances around it, and the manner in which they are generally filled.

Near the centre of the room, which was occupied by a few of the neighbours who had called to render any assistance in their power, or do any little turn that might be necessary, was a stove, through the small door of which, might be seen a small fire burning within. After having laid aside his cloak, and somewhat dried himself, the doctor retired into the adjoining room, to ascertain what had been the cause of his disturbance at so late an hour of the night, or rather so early an hour in the morning: there, stretched upon a bed, lay a young man, apparently about twenty-eight years of age, insensible to all surrounding objects, his face flushed and swollen, his breath difficult and stentorous, the temporal and carotid arteries swollen, and beating with such force as though the crimson fluid contained within them, determined no longer to brook restraint, would burst the bounds of the thin vessels in which it was confined; the pulse was slow, but full and hard; through the half-closed eyelids, the white of his eyes were alone discernible, the eyeballs being rolled upwards and fixed, the pupil was dilated and immovable, unaffected even by the light of the candle, when permitted to shine with full force upon what is one of the most sensible structures in the whole human system.

Around the bed stood a few of his relations, whose countenances betokened sadness, and whose brows were heavy with sorrow; among them, were men

whose stern hearts knew not fear, who, since they had arrived at the age of manhood, had perhaps never wept; yet they could not now prevent the silent tear from occasionally stealing down their sun-burnt cheeks.

The aged mother, too was there; she who had given him birth; in whose bosom he had nestled in his helpless infancy; she who had fondly watched his childish sports, and who, with pride & pleasure, had seen him ripen into manhood, had seen his boyish frame verge into the full formed size of man; "he was the only son of his mother, and she was a widow."

The young, the lovely wife was there—she, who but a few short years before had promised at the altar to love and honor him—who had pledged herself to live with him for better or for worse—through evils as well as through good report, until death alone should part them; she, who was the partner of his joys, the sharer of his sorrows—who had rejoiced with him in his rejoicings, and who had comforted him in his afflictions—she, who, ere the solemn and binding word (from which death alone could release them) had been given; ere the Gordon knot, which naught on earth could loosen, had been tied, had known no sorrow—although her brow might at any time, have been overcast by a momentary gloom occasioned by some unforeseen event, yet evenescent as the fleeting clouds before the noon day's sun, scarce had it time to cast a shadow ere it was dispelled, and smiles again lit up her countenance;—what must have been her feelings when she compared the present with the past—when she contrasted him lying in an apoplectic stupor, (the effects of liquor) with what he had been when he swore to protect her, to comfort her, to minister to her joys, to be her steadfast friend, her guard, her guide, her all in all? No one can ever imagine them, except those who have been placed in a similar situation.

In a corner, upon a small bed, locked in each other's arms, and fast asleep, lay his two children; little dreaming how soon they were to be left fatherless, how soon they were to be deprived of a fond and indulgent parent.

George W— was the only child of his parents. His father had at an early day held a respectable station in society he had commenced the world with a small capital. His affairs, however, prospered.

His business continued to increase; every thing in which he engaged seemed to terminate successfully, until in a few years he would have been placed beyond the reach of want, but alas! how often when we think the prize which we have been contending for is within reach, we are doomed to disappointment. He commenced drinking; first he drank seldom, and little at a time; gradually the habit grew upon him, until the glass became his constant companion; day after day, he resorted to the tavern to steep his senses in the intoxicating bowl, and join with others as degraded as himself in the boisterous laugh that has no mirth in it, the laugh of a madman, for such he had rendered himself—he was a confirmed drunkard; he who had been once so respected and honoured, had sunk himself to a level with the brutes,—despised by those who had formerly courted his favour, he at length fell a victim to intemperance, leaving to his broken-hearted wife naught save an infant son. To the education of this dear boy, did the mother devote the greater part of her time; she laboured to train him up in such a manner, that he might be a blessing to his friends, and an ornament to society; and well was her care rewarded. Dearly loving his mother, and detesting the poison which had rendered her a widow, at an early day he resolved to "touch not, taste not, handle not." He firmly adhered to his resolution, and grew up a sober, honest, and industrious young man; being naturally of a generous and amiable disposition, he endeared himself to a large circle of acquaintances, and had no difficulty in persuading Maria S— a beautiful young creature, to whom he had long been attached, to share with him that name which he had so nobly redeemed from the disgrace entailed on it by his father. Well might the heart of the widowed mother dilate with joy, when she beheld her only, and her darling son, the sole prop and support of her declining years, so much and so justly esteemed by all who knew him; and oh! how earnestly did she pray that he might never deviate from the path of rectitude. Blessed with a fond mother, a wife who idolized him, two sweet children, admiring friends, and an approving conscience, what more could he wish! what desire? He wished, he desired naught else; he had arrived at the summit of earthly happiness. Oh! that we could drop the cur-

tain. A celebrated author tells us, in writing the history of a person, when they arrive at perfect happiness the biographer should stop; for if he proceed further, he must certainly record days of misery, and in the present instance this was but too true. George was persuaded one evening to join some of his friends in a party of pleasure; wine was handed round, but he refused to taste it; again and again he was pressed to take some, till at length, not having courage to resist longer, he reluctantly yielded, intending to take but one glass; he thought he had firmness to refrain from taking more; but ah! fatal delusion; when he found his resolution beginning to waver, had he left the company, he might have returned to his wife the same being he left her, but having been enticed to take one glass, he had not strength sufficient to persist in refusing a second, and it required but little persuasion to induce him to take the third. Poor George! he had now entirely forgotten his resolution, and he drank until nature, unable to support such excess, gave way, and he fell senseless on the floor: he was taken home and laid on his bed, from which he never rose, till he was carried forth to be laid in his last resting place. Who can tell the anguish that filled the heart of that devoted wife, as she hung in speechless agony over her beloved husband, who had parted from her that evening buoyant with health and happiness—now she saw him extended on his death bed, for such indeed it was. The morrow's sun arose, but he did not welcome it with the joy he was wont to do; it shone upon him, but he heeded it not; its rays imparted no warmth to his body, for they fell upon cold, inanimate clay; in the silent hour of night, his spirit had flown to the God who gave it; it was, indeed, a dreadful stroke to his young wife; a stroke for which she was not prepared; a few hours had changed her from a happy wife to a wretched widow.

Reader—this is no idle tale of fancy! no flight of the imagination—would that it was—but it is a sad reality. What an awful warning does it furnish, not only to the lover of wine, but to every young man, to touch not, taste not, handle not.

W.

HYMNIAL.

Married—In this city July 25th, 1841, by Elder D. C. Smith Mr. George A.

Smith to Miss Bethebeba W. Bigler, the former of Lee co. I. T. the latter of this city.

We wish the above happy pair long life, health, joy and peace, and a plenty of the good things of the earth to make them comfortable, with a wise and intelligent family in their old age to make them happy.

MARRIED—At Walnut Grove, Knox county, Ill. by Elder Hiram Hoyt, Mr. Homer C. Hoyt to Miss Sarah Fuller.

DIED—In this place July 16th, Alice consort of Oliver Olney, aged 41 years. Brother Olney is absent from home and probably knows nothing of the afflicting occurrence.

The deceased has left a large family and a numerous circle of friends to mourn her loss, a loss which is easier felt than told. Of her worth in society we would freely speak could we paint it to the mind's eye in its true merits, but language would fail us to tell of her virtues, her patience, her endurance, her godly walk, and motherly care to the orphan, &c. &c. In all her afflictions and persecutions, we are confident that she never was heard to complain. She was truly a saint.

TO THE MEMORY OF

MRS. ALICE OLNEY.

BY MISS ELIZA E. SNOW.

'Twas not to gain the world's regard,

That she the path of virtue trod;

She sought—she's won a high reward—

She lov'd and worship'd Israel's God.

'Midst persecution, she has borne—

The keenest pang of deep distress;

But tho' of earthly comforts shorn,

Pursued the ways of happiness.

Screen'd from the world's unhallow'd gaze,

She nobly grac'd her humble lot;

She walk'd in wisdom's golden ways,

And twin'd the wreath of heav'nly thought.

Like a sweet rose that's wont to spread

Its fragrance thro' the darkest gloom;

Her christian life an influence shed,

That does, and will, survive the tomb.

Not like a flower in the shade,

That's doom'd to waste its beauties there;

Her's were the charms that will not fade,

Nor perish on terrestrial air.

And tho' she's gone, her virtues twine

A holy wreath above her urn—